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MISS MILLS AND HER BIBLE CLASS AT SMYRNA.

*This is a typical group of the 257 Students of the American Collegiate Institute. We know that the building, which was in the Armenian Quarter, has been burned to the ground, but the girls—where are they now?*

# Life and Light

Vol. LII

October 1922

No. 10

## Death and Destruction in Smyrna

As we go to press the whole Christian world is aroused by the newspaper reports of atrocities in Smyrna following the victory of the Kemalists over the Greeks, which was accompanied by the usual cruelties. Sections of the city were fired by the Turks after four days of massacre and plunder. The number of sufferers is reported to run into the hundred thousands. Two direct messages to the American Board assure us that all Smyrna missionaries are safe, but give few details. Three American destroyers did valiant service in taking off refugees and among them were the American women and children who were carried to Athens. A cable, signed by Miss Annie Pinneo, reported that the Misses McCallum, Mills, Gordon, Greene, Grohé, and Snell were with her in Greece, and we know that Miss Morley has since joined them. A later cable from Miss Mills says that the single women are engaged in relief work among multitudes of destitute refugees and that the food situation in Greece is critical.

The Armenian quarter of Smyrna was entirely destroyed by fire, including the buildings of our girls' school. Construction had not begun on our new property in the suburbs. The fate of the schoolgirls and teachers, the majority of whom were Greek and Armenian, is not yet known, but a reference in Miss Mills' cable leads us to think that some may have escaped on the destroyers.

In view of the terrible destruction of life and property, our Board of Directors, at their meeting September 18, passed resolutions which were telegraphed to President Harding, urging our Government to protest immediately against such contempt for civilized law and to send warships at once to stand with those of the Allies in protecting Constantinople.

## International Missionary Co-operation

### A World Outlook from St. Augustine's Palace

By Basil Mathews

**I**F, by some happy chance, it were possible for a group of such men as,—say—the Chinese statesman His Excellency W. W. Yen, Bishop Azariah from India, the African chief Khama, Dr. Nitobe, the Japanese Secretary of the League of Nations' International Bureau, to get together with the President of the United States of America and the British Prime Minister and trace their Christian Faith back to its sources, where would they first find the common spring?

They would surely discover that source in the Old Palace at Canterbury given by the heathen Saxon King fourteen centuries ago to the strange foreign missionary Augustine. There, where Augustine planned his Christian conquests, is the starting place whence flowed the early rivulets of English Christianity that have broadened, not only into the vast current of religious life of the English-speaking peoples of America and the British Commonwealth of Nations, but into the majestic river of their world-wide missionary enterprises in Asia, Africa and the islands of the sea.

So there fell to the International Missionary Committee which held its first meeting at the Old Palace at Canterbury during the last week-end in July, the unique and truly wonderful experience—that within those walls of Augustine's house they looked, first, back to the early source of their common missionary work; then all over the world to the Church's missions among races of whose very existence Augustine hardly dreamed; and, lastly, forward into the mists of the future that hold and hide such supreme possibilities of Christian victory. Last year the International Missionary Council which links the home churches and their mission boards and the mission field churches of Africa and Asia into a living and practical fellowship, met at Lake Mohonk, N. Y. Out of its own membership this Council appointed a small committee to transact any necessary business *ad*



*interim* and arrange for the next biennial meeting of the Council. At the generous invitation of the Archbishop of Canterbury and Mrs. Davidson, this Committee met at the Old Palace on the evening of Thursday, July 27, and remained in residence until Monday the 31st. The group of some twenty members varied widely in nationality—American, Canadian, Dutch, English, French, Irish, Scotch—and in denominational attachment; but the men and women facing world-wide issues in Canterbury were one in spirit and aim.

A noteworthy group of American missionary leaders were present. Dr. Arthur J. Brown (Presbyterian), Dr. James H. Franklin and Mrs. Henry W. Peabody (Baptist), Mr. Fennell P. Turner (Secretary of Foreign Missions Conference of North America), Dr. Charles Watson of Philadelphia (now President of the American University of Cairo), and the Hon. Newton Rowell, K.C., of Toronto. Baron von Boetzelaer came from Holland and Pastor Couve from Paris. The British members were Bishop King (Secretary of the Society for the Propagation of the Gospel), Sir Robert Williams (President of the Church Missionary Society), Dr. Forgen of Aberdeen (of the United Free Church of Scotland), Dr. Ritson (Secretary of the British and Foreign Bible Society and Chairman of the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland), Dr. Kenneth Maclellan (Secretary of the British Conference).

Dr. J. H. Oldham and Dr. Warnshuis (the Secretaries of the International Committee) sat on either side of Dr. John R. Mott, of New York, its Chairman. It was significant that past and present members of the legislatures of three countries were among those engaged in the study of the larger aspects of missionary work.

Morning and evening prayers and mid-day intercession were, by special permission of the Archbishop, conducted by various members of the Committee in the beautiful and exquisitely restful Chapel of the Old Palace. The business to which the Committee bent its almost incessant energies through the mornings, the

late afternoons and evenings (with, I fear, sub-committees remorselessly encroaching on the midnight hours of sleep!) was of an interest at once vivid and vital. Momentous affairs of missionary development that mark the opening of a new epoch in the story of the Christianity of Asia were reported by Dr. Mott fresh from his work in Japan and China, and Mr. Oldham, just back from his strenuous winter and spring in India, followed by his visit to the National Christian Conference at Shanghai.

Dr. Mott emphasized the revolutionary importance of the fact that while the great conference in China in 1907 had no Chinese in it but was wholly composed of foreign missionaries, at the Conference in Shanghai this May, out of over 1,000 delegates, 665 were Chinese as against 488 foreign. A Chinese leader, Dr. Cheng-Ching-yi, had presided over that Conference, while Dr. David Fui was Chairman of the efficient Business Committee. "The Chinese," Dr. Mott emphatically said, "have come into their own." That Shanghai Conference (he reported) has appointed a National Christian Council of 100 members—Chinese and Foreign—with a central secretariat of four officers (two Chinese, a man and a woman, one American and one British). A week or two later Dr. Mott had been present at the National Christian Conference in Tokyo, similarly constituted, where they appointed a committee to approach on the one hand the separate Christian churches and on the other hand the Missions in Japan, to invite them to co-operate to form a National Christian Council for Japan.

Meanwhile, earlier in this year, Mr. Oldham reported, following upon discussions held in the different provinces of India by the Representative Councils of Missions, the National Missionary Council resolved to transform itself into a National Christian Council—of which at least half of the members would be Indian—with, if the necessary funds were forthcoming, a group of five officers. The momentous significance of these great steps lies in the fact that they are—to use Mr. Oldham's phrase about them—"spiritual adventures" in two directions; first, they are enterprises in co-operation between missionary societies on a vast

scale; secondly, they bring the growing indigenous churches and Asiatic leadership into a new fellowship of corporate work.

Here it is only possible to catch a momentary glimpse of the vistas at once of peril and of splendid possibility that lie ahead in both these directions. They constitute an adventurous move forward in a situation where, in Dr. Mott's phrase, "The titanic pressure of new forces" make such adventure imperative. . . .

The long perspective which came to the Committee at Canterbury, looking back from the world-wide missionary enterprise of today across the centuries to those small beginnings from which such great things have developed, gave to the members of the Committee and should carry to others in all the fields a new conviction of the expanding purposes of God in the world and of the inevitable triumph of the Gospel of Christ.

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## Editorials

It seems wise as the autumn is approaching to restate a few principles regarding the field work as done by the missionaries on furlough and by Board officers. There will naturally be a great desire to hear missionaries from India, as the study for the year has that country as its subject. There are 1,300 missionary societies of older women in our territory. Many of them are too far away from the "base of supplies" ever to hear a missionary speaker,—more's the pity! We shall have, perhaps, in the East ten women from all countries, on furlough, including wives of American Board missionaries, who will be free to take some speaking appointments (only four or five from India). There are also seven or eight Board officers, who, to the limit of their ability, respond to invitations. But we must ask the societies to bear in mind a few principles in planning their programs.

Whenever possible have group meetings in a town or city. Do not ask for three or four speakers in a season for individual churches, when, by the same expenditure of strength and money, one missionary could do the work. Use home talent and plan

your own meetings at least four-fifths of the year, depending upon a speaker for the climax of the year's work or for the inspiration of it, at the beginning, if you prefer. See that your guest has full directions as to place and time of meeting, is met at the station and escorted thither after her visit is over. Offer entertainment for the night when it is an evening meeting and the hour must be late before she can reach her home.

In paying traveling expenses it must be borne in mind that our missionaries do not live next door to the railway station but have suburban carfare and often incidental expenses in addition to the railroad fare. While they do not expect "compensation" in any commercial sense, they should have adequate and full remuneration for actual expenses, with a margin for "wear and tear."

We shall try to be wise and helpful in securing a "real live missionary" for you (we do not deal in the other kind.) But do not forget that if one society has five speakers in a season, four other societies have less chance of having any. Combine groups, utilize home talent, never ask for a missionary to save yourself work in preparing a program. Write in ample season before the date of your meeting to Miss Kyle, who has charge of this department, and do not expect the impossible, either from the Board or from the missionary in "making both ends meet" in time, strength or money, while trying to serve you.

Miss Aldyth Eaton and Miss Eleanor Sykes, who went out for temporary service at Barcelona, Spain, have now returned to this country. The new teachers who go to fill these vacancies are Miss Winnifred E. Curtis and Miss Frances E. Tredwell. Their appointment is for a period of three years and they sailed September 13 by the "*S.S. Paris*" from New York City. Miss Curtis, whose home is in Springfield, Mass., and Miss Tredwell, of New Haven, have both been successful teachers, and the Board is fortunate in having secured their help for the Colegio.

Miss Lena M. Dickinson has completed three years of service

at Gedik Pasha School, Constantinople, and arrived August 26 in New York. The Gedik Pasha School, with pupils from at least eight nationalities, is an outstanding piece of work in Christian interdenominationalism.

A welcome visitor in the Board Rooms has been Dr. Ruth Parmelee, for many years at Harpoot, Eastern Turkey. Owing to political complications, Dr. Parmelee was obliged to leave her post. Now, after a brief visit to the U. S. A., she returns to work in Smyrna, sailing from New York September 13. She was in charge of an eighty-bed hospital. By making use of every available inch of space they were caring for over two hundred patients!

On August 30, at Uduvil, Ceylon, Miss Minnie K. Hastings was married to Rev. Max Hunter Harrison, a professor in Jaffna College. Their home is in Vaddukodai, Ceylon, where Mrs. Harrison's parents and grandparents were missionaries.

Mrs. Agnes D. Gordon sailed September 7 from Vancouver, returning to her work in Kyoto, Japan, after a furlough spent with her son's family in Lincoln, her sister in Andover, Mass., and her daughter in California. Mrs. Gordon joined the mission in 1872 and has "carried on" alone since 1900. Her daughter, Fannie, with her husband, Rev. S. C. Bartlett, have recently returned to Japan and they are located in Kyoto, where Mrs. Bartlett is assisting Miss Denton in the Doshisha Girls' School.

Mrs. R. S. M. Emrich, who has been case director for the Near East Relief in the Constantinople area, has visited the Caucasus



**Mrs. Agnes D. Gordon, Kyoto.**  
Who first went to Japan fifty years ago and is now returning after furlough.

relief stations and is now on her way to America. She will speak in many large centres for the Near East during her brief stay in this country.

Again we wish to call attention to the announcement, made in our September number, of the coming merger of LIFE AND LIGHT, *Mission Studies* (W. B. M. I.) and *The Missionary Herald* into one new and larger foreign missionary magazine to be known as *The Missionary Herald*. The first issue will be that of January, 1923. The subscription price is to be one dollar a year. There are to be no club rates. The new magazine will undoubtedly justify this small increase in price. After we went to press with this price announced, as agreed between the four Boards represented, the American Board again raised the possibility of a price which would more nearly cover costs. This accounts for their failure to name a definite figure in the September number of the *Herald*. They are now announcing with us the dollar subscription price without club rates.

All subscriptions should be sent directly to John G. Hosmer, Publishing Agent of the American Board, 14 Beacon Street, Boston, and NOT to the Woman's Boards. Credit will be given on the new lists for all subscriptions for 1923 which have been accepted for LIFE AND LIGHT.

Remember the dates for our annual meeting and come if you can! The meeting will be held in the First Congregational Church, Pittsfield, Mass., November 8-10, and the program will be a strong one. In addition to a splendid group of our own missionaries from India, China, Africa, the Near East and the Philippines, we shall welcome Dr. Ida Scudder of the Union Medical School in Vellore, India, who belongs in part to us, Mrs. Simango, a native of Liberia, who is soon to undertake work with her husband in Rhodesia, Mr. Fred B. Smith, who comes with a fresh message from his recent world tour, and Dr. James L. Barton, Senior Secretary of the American Board. The

**The New  
Magazine.**

**Annual Meeting  
Plans.**

devotional service each day will be led by Rev. Hugh Gordon Ross, pastor of the church. The study program for the year for seniors and juniors will be presented and there will be an opportunity for conferences of workers who are busy with similar tasks during the year. The fellowship of believers in the worldwide kingdom of God, gathered from the churches at home and from the mission field, will make this meeting an inspiration for the year ahead.

Please note the suggestions on last page of cover this month regarding the supplementary material for use in making programs. Many of these suggestions are equally valuable for the senior groups.

**Helps for Study.**

Note especially under "Miscellaneous Material" the offer of Indian poems and song, both words and music, by the celebrated poet, Mr. Tilak. The price of these mimeographed copies is merely nominal,—three cents a copy for each, or five cents for both poems and song.

"How to Use," the handbook for "Building with India," has two sets of outlines, "Plain Programs for Busy People," prepared by Mrs. Andrew Todd Taylor, and "Suggestions for More Elaborate Programs," by Mrs. E. H. Silverthorn, also some dramatic episodes. The price is fifteen cents per copy.

As we look towards the end of the year, we are pleased to note that certain expenditures have not been as large as estimated last November. Averaging the exchange for all countries, it has been a little in our favor this year instead of a heavy item of expense, as feared. One cause of saving we deeply regret.

**The Treasury**

Owing to lack of candidates, the full amount allowed for outfit, travel and salary adjustments for new missionaries has not been needed. This is a line along which we would not willingly economize because of the serious results that must follow when vacant positions are not filled. At the time this issue goes to press, we dare make no definite prediction about total expenditures for the year. Should the accounts coming from the field give us

a grateful surprise by being very much smaller than for the past few years, we should surely all rejoice if thereby we might meet certain of the buildings needs which have had to wait so long.

We are compelled to pause, however, by the fact that July and August have both shown losses in receipts from Branches for regular work, the former \$1,599, the later \$4,922. We had feared considerable loss would be felt during the closing six weeks of the year because of the special appeal last fall, but we had not expected that contributions would begin to fall off in these earlier months. One Branch Treasurer writes that in studying the cause of decreased receipts, she finds that societies have not been giving less, but have sent their money earlier in the year. This may explain the extraordinarily fine gain up to July first, but will cause us to watch the September receipts with considerable anxiety. If that early gain proves to be only an *apparent* gain, we have grave fears lest the close of the year find us lacking in funds for the 1923 appropriations. We shall hope for earnest effort on the part of all friends during these last days of the fiscal year.

**THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD**  
**RECEIPTS AVAILABLE FOR REGULAR WORK, AUGUST 1—31, 1922**

	From Branches and C. W. M.	From Other Sources	From Legacies and Reserve Legacy Fund	Income from In- vestments & Deposits	TOTAL
1921 .....	\$12,236.66	\$637.96	\$304.16	\$1,309.77	\$14,488.55
1922 .....	7,314.81	65.00	506.88	438.41	8,325.10
Gain .....			\$202.72		
Loss .....	\$4,921.85	\$572.96		\$871.36	\$6,163.45

OCTOBER 18, 1921—AUGUST 31, 1922

1921 .....	*\$162,730.84	\$13,413.18	\$15,686.59	\$8,730.55	*\$200,561.16
1922 .....	193,148.54	12,081.70	13,745.59	9,543.84	228,519.67
Gain .....	\$30,417.70			\$813.29	\$27,958.51
Loss .....		\$1,331.48	\$1,941.00		

\*This sum does not include \$30,961.74 received from the Congregational World Movement Emergency Fund.



## Building with India

### CHAPTER II. *Handicaps to Progress.*

"The best we have to share comes from no merit of our own: it has been a free gift."

"India and the West both have a long way to go—we are brothers in need."

"There are plenty among us who find it easier to cling to old habits than adopt measures of advance."  
—*D. J. Fleming.*

*Hymns:* "From North and South and East and West" (The Pilgrim Hymnal, No. 519).

Prayers for a better understanding of India's needs and a sympathy that will enable us to be brothers in very truth.

*Hymn:* "From Greenland's Icy Mountains."

The first chapter introduced us to our co-partner, India, by giving us a picture of her country, its outstanding physical features, its peoples, a sketch of its history—yesterday and today. We marvelled as we listened to the talk on India's contribution to world life and beauty and saw pictures of her architecture and some of her handiwork; we learned that India has a culture of her own; we listened to the sweet Indian melody and were told that even illiterate village people sing the stories of her classic heroes and heroines. We almost envy them their art of story telling and the power of living over again the incidents of their national epics. What "wonderful capacities, attainments and helpful heritage she brings to this great undertaking—God's constructive, co-operative enterprise!" We feel that we need to sit at the feet of our Indian *gurus* and to learn the inner meaning of Indian culture.

Our author asks us the question, "What are the things which are temporarily keeping India from her best,—her handicaps, her needs?" For the answer to this question we are going to India where we are to have the privilege of attending a meeting of the General Council, a body of missionaries and leading Indian Christians. They have kindly consented to answer this difficult question.

(Make a large outline map of India. Locate your missions. Learn the names of your missionaries and their stations. (See "Year Book of Missions.") Also the names of prominent Indians and their work. (Consult Mission Reports for this information.) Have Indians and missionaries take part in the program. For example, a convert from Hinduism could speak on Hinduism. Make the setting as Indian as possible.)

1. Health conditions—seven minutes, pages 31-36. 2. Poverty—eight minutes, pages 41-52. 3. Industry—five minutes, pages 45-50. 4. Illiteracy—five minutes, pages 53-56. 5. Music, vocal or instrumental. (Write to United Society C. E., Boston, for music.) 6. Caste—six minutes, pages 56-60. 7. Position of women—eight minutes, pages 61-66. 8. Hinduism, eight minutes, pages 66-71.

Scripture, Luke, 4:18. Acts, 17:22-31.

Prayer, page 73.

NOTE.—A current events committee should keep the society in touch with what is happening in India and the Orient.

A reading contest would be a great advantage. Prof. D. J. Fleming advises the following dozen books for a small, well-balanced library on India: Fiction: "Kim," by Kipling; one of India's classic dramas, "Shakuntala," by Kalidasa, the Shakespeare of India; get the "Everyman's Library" edition. Art: "Indian Painting," by Percy Brown. Social, economic and political: "Peoples and Problems of India," by Sir Thomas W. Holderness, 1912. Home University Library has a good and cheap volume. A more recent one is "India's Silent Revolution," by Bishop Fred B. Fisher, 1919. Religion: J. B. Pratt's "India and its Faiths"; J. M. Farquhar's "Primer of Hinduism" and "Modern Religious Movements in India." For an auxiliary mission study text book get "The Goal of India," by W. E. S. Holland. Alice E. Pennell's "Pennell of the Afghan Frontier" and John E. Clough's "Social Christianity in the Orient" are two very interesting biographies. "The Life of Chundra Lela," by Ada Lee, and "Pandita Ramabai," by Helen S. Dyer, are approved biographies of Indian Christians.

CHAPTER III. *Striving and Aspiration*

"Till India is leavened with Christianity she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery, however mild. . . . England may then leave her freely, frankly, gladly, proudly, leave the stately daughter she has reared to walk the future with a free imperial step."—*Sir Herbert Edwardes*.

*Hymn*: "O Zion Haste." Read prayers on page 115.

Our question for today—"What are they striving for, what are their aspirations, in what constructive and helpful ways are they working for themselves and for others?" In order to get the point of view of Indian leaders on this question we have asked to be allowed to attend a meeting of the National Social Conference (pages 81, 82) in Calcutta. The leader will introduce the speakers, giving a characteristic remark about each one.

## I. Aspirations for Social Reforms.

Reform Societies—Rabindranath Tagore (p. 74-80).

Modern Religious Movement (p. 29-33, 75-80, 100).

Magazines and Papers, K. Natarajan, editor (p. 82-86).

Woman's Movement—Ramabai Ranade (p. 86-92).

## II. Democratic Aspirations.

The English in India—Lord Sinha (p. 93-104).

## III. The National Party.

Non-cooperation—Gandhi (p. 105-107). (See *Current History*, June 1922.)

## IV. Discussion as to Whether Christianity is at the root of Chapter 3. Give reasons.

or

Whether Hinduism is at root of Chapter 3. Give reasons.

## V. Do you agree with the statement that "Whatever the imperfections, one can only rejoice as the wisest politicians and the wisest missionaries are rejoicing in the present growth of national consciousness in India"?

## VI. Scripture Jno. 14:6.

Prayer that India's prayer may be answered better than she could ask or think.

References: *Missionary Review of the World*, April and May, 1922; *Asia*, May, June, July, August, 1922; *Current History*, February, June, 1922; "Modern Religious Movements in India," J. N. Farquhar 29-33, 75-80, 101.

## When We Go Home on Furlough

(Mrs. A. G.) Katharine McAfee Parker

(We offer two sets of verses culled from Presbyterian sources, *Woman's Work* in particular. LIFE AND LIGHT would welcome a Japan or Africa version. Who will compete?—*The Editor*.)

*When we go home* on furlough—(we've been here now a year!)—  
There'll be a thousand wondrous things to see and do and hear.  
We won't write any letters, for we'll see folks every day.  
And hear first-hand the bright things our nephew Bob can say.

I think we'll live on sodas and peppermints and cheese,  
And apples with the skins left on, and celery and peas.  
We'll patronize the Pullman and the trolley and the 'bus.  
And forget the time a ricksha upset on top of us!

We'll gaze awe-struck at buildings that are fifteen stories high,  
We'll drink straight unboiled water and not expect to die.  
In church and stores and on the street—my dear, won't it be  
grand

To hear the world talk English and to *know* we understand?

We'll go to lots of movies and we'll keep up with the press.  
You'll have a brand-new "business" suit and I a hat and dress.  
We'll walk on sidewalks to the park and look at grass and trees,  
Or go downtown to stare at things as often as we please!

When we go home on furlough—(I dread the time to pack!)  
We'll probably be happiest when we are starting back!  
For here with China sun and dust, and China smiles—and tears—  
We've found our way of home and work and friendly shining  
years.

(India's version of that happy year, modelled after Mrs. Katharine McAfee Parker's poem in *Woman's Work*. Our acknowledgments to Mrs. Parker and our thanks to Mrs. Taylor.)

When *we* go home on furlough—just five years more 'twill be—  
We're going to cast our topis in the middle of the sea,  
And walk bareheaded in the sun without a single fear  
That if we do not wear 'em we'll perish in a year.

And *we* will live on beefsteak and ham, both baked and fried,  
And likewise tender pork chops with corn bread on the side,  
And you will have your cherry pie at every single meal,  
While I try good old ice cream to see how it will feel.

On Sunday we will go to church and sit inside a pew  
And know just where to find the hymns like other people do.  
At night we'll stroll across the lawn without a lamp or stick  
And never think of cobras, though the grass may be quite thick.

We'll have a little kitchen with a gas stove and a sink,  
And a really truly bathtub, and cherry smash to drink.  
We'll buy our groceries at a store that's clean and neat and nice,  
Nor need (unless we quite forget) to haggle at the price.

And *we'll* squeeze in a movie, and a concert (with no drums).  
And we'll skate and ski and sledride on all the ice that comes.  
We'll read today's newspaper, not one that's two months old,  
And not roast in December when it really should be cold.

All this we'll do on furlough, and, best of all, we know  
We'll have a wondrous, golden year with loved ones we've missed  
so.

And yet we know the whole year through, though in our native  
land,  
We'll find our hearts are left behind on India's coral strand.

—F. F. T.

## The Home Stretch in the Campaign for Christian Colleges in the Orient

### OVER THERE

*Class Day at Vellore, 1922!* Fourteen young Indian women going up for their final examinations after four years of strenuous medical study makes a news item.

The Surgeon General of Madras gave the prizes and in an interesting address, reported in the *Madras Mail* of March 30, said he would speak as an administrator: "The Vellore School is already a success." For this three reasons are given. In the first place all the students are residents; in the second place he noted the large proportion of teachers to those taught; and last it is a success because it was founded and guided by Dr. Ida Scudder. He felt that medicine offers a prospect of much success for women, in fact, he argued that the whole profession of medicine ought to be turned over to women, just as the nursing profession had been given to them.

Fourteen new medical workers, prepared at small cost, ready for work among their own people indicates the vast possibilities of this medical school, if we can complete its equipment, and admit hundreds of students who are now being turned away for lack of room.

*Madras.* Miss Edith Coon, Vice-President of the Madras Christian College is now in this country. She speaks of the desperate need of the new science building. The chapel for the college has been provided by one woman, who has the vision to see what the Christian training of these leaders is to mean to India in its present disrupted state.

The outstanding news from Madras is the action of the Government in asking the college to take over the Teachers' Training College which they are glad to do. It will begin in a small way in Hanson's Garden, the land formerly known as Naboth's vineyard. \$15,000 is urgently needed for this beginning to pay off the mortgage and give the equipment. When we realize the wonderful opportunity the college holds in training the leading edu-

cators for India in a Christian environment, we feel this opportunity must not be lost. The science building and the Teachers' College in Madras cannot wait. The College still maintains its high record and has carried off many of the honors given by Madras University in competition with the men's colleges. A body of one hundred and thirty students might easily be increased if we could provide the new dormitory.

*Lucknow, Isabella Thoburn College*, awaits eagerly the consent to begin to build on the new campus. It has taken a great step in its affiliation with the Allahabad University. The record of this college entitles it to the necessary buildings immediately. For many years it has been maintained entirely by one Board, the Methodist Episcopal, which founded it. It has now become a Union college, and rightly so, since the majority of its graduates have come from other denominations, which have not helped in the maintenance of the college. The effect of its graduates throughout North India cannot be over-estimated. As leaders in reforms, in education, medical work, and as the wives of the great leaders of India their influence is being felt for righteousness.

*China.* Here in this oldest and greatest nation we face new problems and grave difficulties. Dr. Hung, who has spoken at several of the college luncheons, has made us see clearly that our day of opportunity is passing. Other forces are at work with the young men and women of China, anti-Christian forces in many cases. It is a shocking thing that while we have lagged and delayed our Christian educational work, others, enemies of Christ, have been sowing tares.

Our colleges in *Nanking* and *Peking* are still without their buildings and the whole question of the medical school for women is at a standstill. We must not slacken our efforts. Is there no one who, seeing this situation, could rise to meet it with large gifts so that we could begin to build immediately? *Yenching* and *Ginling* both have their land. *Ginling* has begun to build. We still await the money which will assure us of buildings in *Peking*.

Reports of the noble Christian spirit of the graduates which leads them to lay aside flattering financial offers to remain with their Christian missions and to do their work for their own people is our crown of rejoicing.

*Japan.* We have the great news of the first graduating class of sixty-four girls in Tokyo Union College which opened in April 1918. Sixty-four college women, new leaders, are going out through the Empire, for they have come from all parts and all denominations to receive their training. This means much to Japan. There is a sorrowful side. Last year one hundred and twenty girls were refused admittance for lack of room. This year two-thirds of all applicants were turned away.

The intensely urgent appeal from the field begs us to hasten the money that they may begin the buildings on the new campus. We have joyful news, too, in a gift of 10,000 yen from Baron Mitsui, Baron Shibusawa, Mr. Asano, head of the steamship line, and other prominent men, who believe this Woman's Christian College is to be one of the great forces in the new Japan. Shall it be a Christian Japan, with the spirit of Jesus, or shall it be a militant Japan? We may take our choice.

As a leading Japanese representative said at one of our lunches, "Where the women are friends the men do not fight." Dr. John Finley, of the *New York Times*, has spoken of our effort for the Women's Colleges of the Orient as one of the greatest pieces of internationalism. It is woman's part in disarmament.

#### OVER HERE

For these seven Oriental colleges for women we were promised one million dollars from the Laura Spelman Rockefeller Fund if the women of America would raise two million dollars. After very arduous work, in which denominational Boards are interested and share, and in which many friends have served, we find ourselves with just one-half of our goal in sight. We can count safely on one million dollars in cash and pledges, to which Mr. Rockefeller's gift adds \$500,000. How shall we secure the second million? A simple plan is proposed which we recommend



to all Christian men and women of the country. Denominational work is crippled in many places because of deficits and we may not make a general appeal in the churches. Though many outside causes are admitted to the same churches there is a feeling that these great Christian Colleges, founded by our Mission Boards, must secure their funds, in most denominations, without any direct appeal to their own churches.

Fifty thousand women in America at \$10 each would bring us in one-half the million needed. Surely throughout all denominations in all our states this number of women could be found if those who really understand and care would make the effort. One hundred thousand at \$5 each would bring in the remainder. Even counting that we could not secure sums of this amount we might certainly count on hundreds of thousands who would give \$1 each if they knew the need and the importance. We are, therefore, asking, through this article, that you will send for the attractive little folder, with pictures of the college girls, to be used in securing five gifts of \$10 each, or five gifts of \$5 each, or five gifts of \$1 each. Ten thousand women who would undertake the small task of giving or collecting from friends five \$10 gifts would settle half our problem, twenty thousand who would attempt \$5 gifts would bring in the other half. For the sake of those who could not do this but desire to have some part we have made the last request, five \$1 gifts. Is there any woman in the foreign missionary constituency, however small her means, who could not go out and get five \$1 gifts? When we think of the brave missionaries who are waiting with the thousands of girls who are to be disappointed if we fail, and, above all, our Master who looks to us for completion of the task we have undertaken, can we refuse to assume the responsibility for one of these objectives?

NOTE.—The Woman's Board of Missions has regretfully declined to promote this Campaign, officially, but many of our readers will be glad of information contained in this article.—*The Editor.*

## School Work at Aintab and Aleppo

By Lucile B. Foreman

**W**HEN the Seminary closed in June 1921, we had only twenty-one pupils, more than half of the number who had entered having left the city. At the beginning of this school year a large class was received from the city preparatory, which brought our total up to forty-eight.

During the first six weeks we had the help of the Misses Cold, Rehder and Reckman, and of Miss Kerr of the N. E. R., but as soon as permission came for them to go to Marash, we had of course to arrange for their classes among ourselves. I want to express here our appreciation of their helpfulness and of the good cheer they brought. Many tears were shed by our pupils at their departure. Rumors of the French evacuation had already been reaching our ears before this happened and in another week pupils were beginning to leave us.

In view of these circumstances, the Station decided that it would be better for me to go to Aleppo and try to start work if possible among the large Armenian population there. At the same time it did not seem wise to close the Seminary work in Aintab, although only sixteen pupils were left, so the Station asked Miss Norton to carry on there. As our teachers had gone to Aleppo, the Managers invited one of the city teachers left there, to teach in the Seminary, bringing her pupils with her. In that way the school in Aintab has continued, Miss Norton teaching English and some other studies, Miss Trowbridge taking some Bible classes and the native teacher the studies in the vernacular. It has been a great comfort to the people who remained and has helped doubtless to keep the building in our hands.

A few weeks ago Miss Norton was able to take the girls out for a picnic, which was a treat they had not enjoyed for three years.

As there is now no boarding department and no upper class work, school duties are light compared to former years, and so on the departure of Dr. Martin, Miss Norton was appointed

Treasurer in his stead, so she has still had a very busy year. In addition to teaching and treasury work she still finds time for the study of Turkish and Armenian.

We are indebted to Miss Trowbridge for the time she has given to teaching and to coming into personal contact with the girls. As circumstances have demanded, Miss Clark, Mrs. Isely and Mrs. Shepard have helped by giving organ lessons to a number of pupils.

On the 21st of December, having packed up some necessary things for furnishing my room, and leaving instructions for some school desks, benches and books to be sent by camel, I left Aintab for Aleppo in the Near East area. The road was the worst I have ever seen, having been ploughed up during the rains by numerous military convoys. The bridges destroyed during the war had not been replaced and the crossing of streams with steep muddy banks required skillful driving. The sight of derelict autos deep in the mud along the way, was not encouraging. It was two hours after dark when a thankful woman and an equally thankful driver arrived in Aleppo. Mr. and Mrs. Doolittle, missionaries of the Presbyterian Board, had kindly offered me room and board with them, and as it was almost impossible to find any accommodations in the crowded city, I was glad to accept their proffered hospitality.

Immediately on reaching Aleppo, I looked for a small house suitable for a school, but could find nothing. A group of our Aintab people, some of whom had been living here for a long time, had opened a school in September, hoping to finance it in part themselves, and to receive some aid from the mission. The head teacher in the department for girls was one of our alumnae, and a graduate of Constantinople College and she had organized with the aid of the school committee, a very good school, two classes of which might properly belong to the seminary. After consultation with the school committee, we were able to arrange for the rest of this year a union school, the upper classes of which were augmented by the new contingent arriving from Aintab, making a total of about fifty girls in the seminary. I took

over these classes as a separate school, continuing to pay the salaries of the teachers who came with me and also agreed to pay part of the rent. A share of the salary of the French teacher also falls to me.

After working in our spacious building in Ajntab, with its large yard, tennis court, basket-ball ground and shade trees, our restricted quarters were difficult. The small house, built around a courtyard, has afforded classrooms for about one hundred girls in the seminary and preparatory department, and forty or more in the primary and intermediate. In a large room on the ground floor there are also about sixty small boys. To give Bible or English lessons while one class is having gymnastics in the court, the kindergartners singing at the top of their lungs, a violin lesson in full swing, to say nothing of language lessons in the next room, certainly tests the teacher's powers of concentration, to say nothing of its effect on the pupils. But in spite of difficulties there has been real progress and I have felt well repaid for making the effort.

In March an alumnae meeting was held in the school at which fifty members were present. As it was the first meeting no special papers were prepared, but the chairman led the discussion on subjects of vital interest to the members and as I sat and listened, I felt proud that those women were true to the ideals of the school.

Next year a class of about twenty will be added to those we already have in the school, and if the present exodus from Marash continues, there will be doubtless many more.

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*One man in grief sets a whole world in tears;  
No man is free while one for freedom fears.*

—John Drinkwater.

## An Experiment in Self-Government Among Indian Girls

By Agnes Inglis

Miss Inglis is the daughter of a Presbyterian minister in Newark, N. J., who went last summer at her own charges to serve the Marathi Mission for a year and who has been most successful in her work at our Bowker Hall School in Bombay.

**T**ODAY crowns the efforts of a three weeks' race. Every girl has had a paper automobile to which her name is pinned and it has progressed around the room at the rate of 100 miles per day, in a fashion similar to some Sunday school motors. If the owner were ill her machine remained stationary. If she had neglected her work her car has fallen back to the nearest garage. There is one every 300 miles, but if she has gone to school leaving a shining floor behind her, her motor has moved on to glory. It has been delightfully successful. Out of twenty-four cars that left three weeks ago, seven came in today after a non-stop trip. The owners have driven for a purse which proves to be a three anna seat in the first acceptable "movie" that Bombay shall offer.

This motor race method has proved a great help in keeping up Bowker Hall. It is far less a strain for both the girls and myself. There are so many places where fault finding is a necessity that it is a help to discover one method that speaks for itself.

It is all very well while one can nod approvingly and say, "teak" and "shebash," but one cannot comprehensively cover all the mistakes possible and probable in a girls' hostel with "nahi" and "naco."

I learned my numbers after one days' experience in Bowker Hall and soon after acquired the word "sardi," with the result that the schedule runs on the hour and half hour, but I am still forced to lead the delinquent to the clock's very face when I wish to indicate that fifteen minutes have passed unattended.

School government proves a great problem. Self-government in India should prove a fascinating experiment just now but I fear that our result is not one nearest the heart of India patriots. We hoped to be somewhat educational while, at the same time, bringing about law and order. The middle course was decided

upon, since true "swaraj" seemed a bit too far, and we considered and adopted British rule in India. It was enthusiastically talked over by the girls.

"Who is the King Emperor?" we said.

"The Sahib and Mudan sahib," responded a delighted chorus.

"And the Viceroy?"

"Miss Inglis."

"And her council?"

"The matronbai as comptroller of the household, Sarubai as chief of Public Works Department and Herunabai as quartermaster."

The parallel was most engaging. Working it further we appointed three governors who in turn had their collector sahibs!

There was a glorious election night when the new governors came to dine with the King Emperor and the constituents crept up beneath the windows and sang peons of praise. Even the teachers whom we considered it wiser to call an "independent state" came and sang a serenade to the government. All was merry until—

At the first meeting of the executive council the junior governor hid her head in her *sari* and the senior governor looked scared. The second meeting broke up in silence and after the third the senior governor appeared weeping and saying, "Why should you say to me, 'what to do?' It is you who should say all things. Who are we that we should make rule about ourselves. Every one becomes angry with me. I do not want to be a governor. I do not want to rule—you do it. No-oo-oo, Miss Inglis, no-oo-oo!"

And so, though the governor went away somewhat bolstered up, the problem remains and the giant of autocracy stands threateningly above us. We are still working with the self same girls in office to avoid the psychological effect of a pricked balloon but the secretariat that meets weekly, "gives all men its ears but few its voice." I expect, however, that some day when the Viceroy perpetrates some crime against the suffering public that they will find tongue to defend themselves and in the meantime a taste for self-government is being slowly fostered!

We are fortunate in getting the older girls out every Saturday and in having teachers accompany them as chaperones. The strain between older girls and young teachers is free of sad possibilities so this term we have given the teachers the pleasant task of recreation, thinking there is less danger of disagreement there than in other things. The Saturday afternoon groups are going to museums and factories, the mint and so on.

The Juniors are jubilant with an after school play hour, again under one of the teachers, and with the assistance of an all-to-themselves governor they manage to keep "sewed in," which is a difficulty even with the best behaved American Juniors.

As for the babies they have come into their own. Their schedule runs for them alone, save for a due regard to meal hours, but otherwise not meant to apply once to anyone over seven. Twice a week they are out of the compound and every night before bedtime there is a story hour, (again the teachers!) This really goes on and without a great deal of prompting. I am very pleased. We really are a happy family and we do hope that when the time comes and some of the props must go, our group will be easier to keep up straight than before this year's work.

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## Touring in Tropical Seas

By Anna Isabel Fox

**M**Y little Bible School closed for the term, the last of February, and I immediately left for a trip to several of our outstations to recruit some new girls for our dormitory and Bible School. First I took our woman evangelist and went to Mambajao. This is a Catholic center, but students come from there to attend high school and there will be several of these girls in our dormitory this coming June. This place has not yet reached the place where we can hope to get students for the Bible School, but if we can get the school girls into a Christian environment, there is hope for the greater step some day. Mambajao is a pretty town on a small volcanic island, a night's journey from here. The island is about sixty kilometres around, and has two craters, one of which is slightly active, though there has been no actual eruption for fifty years.

This little island is rich in hemp and cocoanut plantations, and is a lovely spot.

We spent five delightful days there, in the home of our friends the Maestros. We spent the days visiting in the town and the outlying *barrios*. I am learning that it pays to advertise, and I am sure that our little dormitory will grow because of our time there. The trip back takes two nights and a day, for we have to return by a round about way. We passed the towns of Butuan, Cabadbaran and Nasipit, staying only a few hours in each place. Having so short a time, we could do little visiting, yet even so we did a little, and it had results, for one of the girls who has been in the dormitory, has made the decision to give her life to God and to enter the Bible School to train for service. And in Butuan we found some girls who wish to enter the dormitory.

I have forgotten to mention a very interesting little trip to a tiny coral island while we were at Mambajao. We were visiting in the *barrio* of Agoho, and this wee island lies off the coast a mile or so out. It looks like a snow bank or a great rift of foam out in a sea of jade green and lavender water. I was all curiosity to go out there, so Miss Matilde bargained with a couple of fishermen to take us there in their *banquilla*. It was a lovely ride, with waves high enough to make it a bit thrilling. We were much interested in watching some bronze fishermen hunting for octopus. One would manage the boat and the other, with close-fitting goggles over his eyes, knelt in the boat and trailed his face along in the water until he saw one of the monsters and then would spear it. The little island was an interesting place. It was hardly an acre in extent and was deeply covered with coarse white sand and tiny white shells. It was hardly a proper place to visit in the late morning heat, and we were all dazzled and rather head-achey that afternoon because of it.

When I came back to Cagayan, it was only to repack and take the next boat, five hours later, this time going down the west coast of Mindanao. Elisea, one of the Bible students, and I were bound for Dipolog. We did not have a pleasant trip. At the close of the day we came to Iligan and changed boats. I never thought that the "*Misamis*" was a nice boat at all, but it



is very nice beside the dirty little "San Antonio" to which we changed. This latter has no sign of a cabin and was very crowded. Rev. and Mrs. Yapsutko welcomed us kindly in their little home and made us comfortable with baths and supper, and afterward we went with them to the mid-week prayer meeting. They have a nice congregation, and the church owns the building, and is raising money for a new church. It is good to see such enthusiasm.

The next day Elisea's brother-in-law came for her. He had but one horse, and could not borrow another, so Elisea and I took turns riding and walking on the thirteen kilometre trip to Lubongan where Elisea's family live. We had to ford two streams. Her family were glad to have her back for the vacation. I had planned to go back the next day to Dipolog, but that did not suit the family at all. So I stayed another day and they made a *fiesta* of it, roasting a little pig and a goose and picnicking by the river. They overwhelmed me with kindness and I did enjoy it. They say that I am the first American woman to visit Lubongan. That is no great honor, for Lubongan is such a tiny place and so like a thousand other places in the Philippines, that are in more accessible places, that no one would care to go there except for missionary work.

At Dipolog, I spent several happy days with our pastor and his wife, visiting the members of the church, and I also held one meeting for the women. I think that there will be another student for the Bible School from there, and there is a dear little orphan who should be taken in by the mission if only funds could be found for her support.

Reaching home in Cagayan, I was as busy as a bee for three weeks. Mission meeting, Pastors' Conference, revival services, Holy Week prayer meetings piled up in quick and overlapping succession. We all had guests. Two days after Easter, the Channons, the St. Clairs and Florence and I came up to Camp Kichley for a short time. It is as cool and lovely as ever here, and we only wish that we might stay longer. But another tour must be made to insure the success of the work, and so we will

spend a week on the West coast, visiting the towns of Oroquieta, Jimenez, Misamis, and perhaps Kolambugan.

The Moros are as curious and interesting as ever. All last night the tomtoms were beaten. We wonder what for—wedding, death, *fiesta*? Yesterday we went around the little lake in the small steamer that makes the trip twice a week. Once we saw a *datus* barge with his harem inside of it. Such a picture as it made! It was longer and wider than the usual *vinta*, with a gaily carved and painted prow, and ornaments at front and back.

There was an awning of corrugated iron with an elaborately carved ridge piece. Naked brown polesmen stood on the outriggers, and oarsmen, in front and back, drove the boat along. I really wonder if the Moro women are considered beautiful by their own people. I have never seen one that seemed even good looking to me, though the little girls are attractive enough till they learn to chew betel nut and blacken their teeth. Perhaps the group of women in that boat were beautiful, at any rate they made a brilliant showing with their bright colored *sarongs*.

The camp is very quiet this year. There are but few Americans here. Most of the houses are filled with Filipino government clerks, and few houses are available for vacation people.



A Christian Family at Davao.

## Field Correspondents

**Miss Florence Fox writes from Cagayan, Philippine Islands:—**

We have twenty promises of girls who are expecting to room at the dormitory this year, and several other possibilities. This does not count the Bible School group, which will be at least six or seven, and our two Filipina nurses. We are crowding ourselves into smaller space in order to make room for the added number.

The Hospital could use up all one's time and attention if one would let it, but until Isabel gets another helper who can devote all her time to the needs of the school and dormitory, I shall need to help out, more perhaps, than some of the men seem to think necessary. I have tried to have one class daily with the Bible School girls, on such subjects as Home Nursing, Sanitation and Music. Have also acted as chaperone, and upheld both Isabel herself, and the rules and principles she laid down. It is hard for one person, alone, to keep up the interest and "morale" of several sets of girls, and I can easily see where my interest and efforts can supplement hers. I will not allow the hospital to use all my time and strength.

Since I've been away from the hospital, I accompanied Isabel on a little tour of several towns on our coast in our province. We visited at the homes of girls ready to enter high school. We made many friends, were royally treated, and I think the high school and dormitory will both have increased membership this year on account of our visit. The hospital was a fine talking point, too. So also was the fact that now we have running water in our house, and we have shower baths, flush toilets, and tap water, so that the girls will not have to draw their water from a well. This water is piped through the city from an artesian well. It is a great improvement.

Isabel and I are both anticipating a busy year's work ahead of us. Vacation ends next week, and we are going back rested and ready for the duties ahead of us. Since I've been away, two trained Filipino nurses have arrived and also an assistant and his wife, so we will have a sufficient hospital staff to begin good work. Two of our Bible School girls have been helping in the hospital

this summer, also a Christian girl who teaches school. They all seem to like it very much. It has also been an advertisement for our Bible School. The girls like to have both kinds of training.

**Mrs. F. W. MacCallum writes of Constantinople Bible Women:—**

At the last monthly meeting of our Bible women I was asked to translate, and to forward to you the following monthly report of Miss Hovaginian, one of our four Bible women.

“Twice I visited the Psamatia Refugee Camp, according to my custom. The first time, I spoke to seventy women and nine men who have taken refuge there. They listened to God’s Word with much gladness and asked that I come again. The second time I went to the meeting, I saw that all were ready for it, and I was much pleased. The strange part was that the first month they treated me very coldly but now they were quite changed. One by one they pressed my hand and pled that I should not forget them, and wished for Bibles, which I promised them, but unfortunately, since then I have not been there.

“In this camp is good work. I shall be very pleased if I may resume this work for they are very blind spiritually and comfortless materially.

“The remaining days I worked among the poor of Scutari; nearly every week several times I visit the camps and huts. I have two sick there—one a ten-year-old orphan girl who lies in a passage where her mother laid her, with the wind blowing in from one side.

“I gave her a doll and a ball with which to play. She asked for a Bible to read. ‘Can you read?’ I asked. ‘Yes, I can,’ she answered, so I promised to give her a Bible.

“The second is a woman ill with tuberculosis, who is unable to help herself. She has but a poor covering over her. Her condition is very miserable. When I said to her that the home of us all is in Heaven above she answered, ‘I wish for death, but it doesn’t come,’ and then asked me to pray.

“My finest work is in the orphanage. There, from day to day, I see God’s hand at work in a very real way. Now we have five societies whose members are sweet girls of from ten to fourteen years of age. When one looks into their faces, one sees evident

change. They are happier and more obedient. By Mrs. Ryan's generosity I was able to give ten Bibles to these orphans.

"Another missionary lady also invited the children to her home every Sunday evening for a song service, which is another helpful influence in their lives. Many praises to God who sends sincere friends to help the wreckage of our Armenian nation."

I don't know whether or not Mrs. Marden has introduced you to the several members of our staff of Constantinople Bible women, but I will venture to tell you a little about Mrs. Hovaginian. She is a sweet-faced woman of forty or over and a graduate of the Adabazar School. Her home was in Adabazar and it was from there her husband and she were driven, along separate paths, into exile. She has no direct word of his death, and refuses to believe entirely that he is dead, but the months have passed into years and no word comes. The suspense has borne hard on her strength, never too great, and she has times when she has to lie aside for a time. But her sorrow seems to give her an entrance into the lives of others, and wherever she goes people seem to look upon her affectionately.

**Miss Charlotte Willard writes from Marsovan:—**

Two weeks ago I started some poor girls on work making couch covers from our home spun wool cloth. I gave them two weeks in which to learn the stitch, and allowed them a little money for this time while they were learning, with the understanding that if they were able to do the work well they will after that receive twenty-five piasters a day for their work. There has been nothing so coveted these days as the precious note which would give them entrance to the *jejin* room where this work is being learned. People want work more than anything else. Today I have gone over the work of the two weeks, during which time one of our own girls has done very faithful work in training these girls, and I find that more than half will make good workers. All have eagerly tried to learn the work, and to some we are giving a little more time in the hope that they may yet be successful. Our greatest difficulty now is to get good dyes. This is a most interesting occupation both because of the product and because of the close human touch which it gives. I am most thankful to those who have made it possible.

I think you will be interested in the amount of the daily wage. At the present rate of exchange, twenty-five piasters is about eighteen cents. A poor person can live on ten piasters a day for food, but it is very meager living. Our girls are all working for the support of their families. There is great poverty everywhere.

A little old village woman has just come with a pack on her back, bringing me berries and nuts from which she can make dyes of which she says, "They will not fade, even if exposed to the sun eternally." She is an old friend of mine, and will bring us other dyes and teach our people to use them.

**Miss Walbridge writes of interesting hospital patients:—**

Doctor Taylor, one of the language students and the youngest doctor in the medical department, (there are only two doctors), went to Durban last week to help Dr. McCord, the senior doctor, with some cases. When he returned he told some interesting happenings at the hospital, among them the following. A Zulu girl had been in the hospital off and on for about a year. She had some kind of a skin disease that had caused sores about her ears. I saw her once and she was a terrible looking object. The skin was raw and red, forming a startling contrast to her black face. Now she is almost well. The new skin that is forming is not an even color. It is spotted black and brown. She didn't like it this way so took stove polish and made it all black. She uses it every now and then just as we use powder.

Another story he told shows what we have to teach these people and how long it is going to take. A baby was born at the hospital. It was very weak. The mother had no milk at first to feed it. If the baby was going to live it must be fed soon. The doctor sent a nurse into the woman's ward with a breast pump to get some milk from one of the mothers there. They refused to let her take any. Then the doctor went in and asked for it. "No," they said, "it is not our custom." Only one of the women said she was a Christian. Well, Doctor sat down and preached them a sermon right then. He told them that Christ had given His blood, His very life to save them and that they were refusing to give just a little of their abundant milk to save a baby of their own race. But they wouldn't repent, only saying, "It is not our cus-

tom." So Mrs. Taylor, the Doctor's own wife, who has a baby three weeks old, gave her milk to keep this little Zulu baby alive. We do not know what old superstition held these women from saving this baby's life.

In contrast to this story is a meeting we held last week. Such incidents as the following show us our work is not in vain. We went to one of the outstations to hold this meeting. Here there is a young married woman with a wonderful influence. Her face reflects her character—a lovely face, one of the most spiritual I have seen among the Zulus. She has converted her own husband and six heathen women to Christianity. Every week they have a meeting and she leads their little group. She has only a little education, can read the Bible just a little, but she is trying to teach what she knows about Christ to the rest. We held the meeting in her house. There must have been about forty people, including children and ourselves, in that small room. Many of the women were in heathen dress and there were many babies and children.

As usual they gave close attention. Doctor Taylor spoke first on "The Lord is My Shepard, I shall not want," and Mrs. Jessop spoke of the Light that should be in every life. Mr. Jessop commended the work of the leader and the native pastor, who had gone with us, spoke of the opportunity to accept Christ and asked if any present would choose Him for their Saviour. Two women finally stood up and said, "I choose the Lord." After the meeting and talking with the people for a time, the leader asked if we would eat a "small" dinner. We accepted and had a very nice meal.



Miss Evelyn Clark and Visiting Graduate at Inanda.

## The New Building at Inanda Seminary



It was a disappointment not to have a picture of Phelps Hall, the new dormitory building of Inanda Seminary, South Africa, to use with the account of the dedication in the July issue of LIFE AND LIGHT. Here it

is at last, showing a fine, modern building, a worthy companion for Edwards Industrial Hall finished two years ago. At the left is a big dining-room used also for an assembly hall; to the right, reading and recreation room; in the center, offices; upstairs, sleeping quarters. Golden Anniversary money collected for this new dormitory was supplemented by a Government grant. The building is named in honor of Miss Fidelia Phelps, who has a record of thirty-eight years at Inanda. The second picture shows the




teaching staff, Miss Phelps standing at the back, and Miss Clark, the present principal, sitting at her left.



## Some Impressions of the New Orient

By Robert E. Speer, D.D.

(Extracts from an address delivered at a dinner given by the Federal Council of the Churches to Dr. Speer, as its President, upon his recent return from the Orient.)

E have been gone nearly a year and most of that time we spent in India and in Persia. We had also glimpses of other parts of Asia as well.

### JAPAN.

Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed, in Japan today, this is the common word—"thoughts" of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like strait-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression also of which I spoke,—that of boundless physical vitality,—is now overturned. One has the feeling of looking into a sick face in Japan today, and the Japanese are beginning to feel it too. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent of the young women, sucked up in the great maelstrom which streams everywhere out

of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers complain about the health of their school children and urge the impossibility of their meeting the mental strain of the physical conditions under which they have to live and work.

There is much to see in Japan of the old days—the ancient shrines and temples testifying still to the power of the great ideas which have shaped Japan, side by side with the incoming of the fresh forces which are to control Japanese life. A symbol of this one finds in Tokyo in the new Imperial Shrine. One would have thought it had been built for thousands of years. Engineered into a place of patriotic pre-eminence in defiance of modern tendencies, it seemed to be the rallying cry of the old Shinto conceptions, intended to buttress the ideals upon which Japan has tried to build the security of her national life. And not far from this Imperial Shrine are the buildings of the new Women's Christian College—the beginning of the new day next to the receding echo of the days gone by. Side by side with the great effort of dying ideals comes in this symbol of the mightiest force in the world. I mean the force of what woman's life can mean, has meant, in the whole life of the world. The greatest undeveloped resource is the capacity of the still unemancipated womanhood of Asia, and the great force releasing woman and preparing her for the leadership of the coming years is Christianity.

#### CHINA.

We had a little more opportunity to see the drift of the great changes which are under way in China. Many who look at China today are despondent, seeing no hope for China as a continuing political unit. But such despondency forgets the deep and indestructible unity of the Chinese people and it forgets the good purposes of God. I found on my desk on returning home a letter from Miss Gollock, one of the editors of the *International Review of Missions*. There was a sentence in it I could not make much out of. It read, "Mr. Oldham is now on his way to China which, in spite of all the physical evidence to the contrary, . . . is en route for home." Obviously the stenographer had left

out some words but ordinarily omissions do not work out so happily—"China in spite of all physical evidence to the contrary is *en route for home*." I believe that indeed it is, and that the home of humanity is incomplete until the Chinese people at last push their massive way into it.

But it will be a hard and painful road. Each time we have gone back to China, I have gone to see the great industrial mills. I went back this time to see some of the same mills I had seen before to note whether conditions were changed. One still sees hundreds and hundreds of little children stoop-shouldered and hollow-chested, stooping over steaming pots of water in the silk filatures or before the bobbins in the cotton mills; hundreds of women toiling heavy-eyed at too heavy tasks; and one realizes that there is a long hard road of industrial struggle still ahead of China before she at last pulls through to the goals beyond. The old days are drawing to an end; and new days and new experiences lie before, days and experiences like our own in the West, full of confusion and pain.

#### INDIA.

For three happy, fascinating months, we traveled the length and breadth of India, from Colombo to Landaur and from Calcutta to Goa and Bombay, visiting all the main provinces, the great cities and, best of all, the country villages and the great masses of the outcaste people and all kinds of folk from government officials to peasant, from the high-caste to the sweeper. India is a fascinating country today in a fascinating period, a period of political life which Great Britain has been making inevitable ever since she took hold of this great mass of races, never bound together by a common religion, with no unity even of language with which to discuss their wrongs save the language imposed upon them by the supposed oppressors; and putting forth ideas such as never crossed their dreams until those ideas were brought to them by those against whose influence they now make complaint. The difficulty in India today is that its problems of national personality are as complex as those of individual personalities. How much more simple if Great Britain were one

personality and India one personality! They could then work out their problems with patience and sympathy and understanding.

The problem is complicated also by the type of leadership offered to India. There are radicals and moderates of many different types. People are divided in their allegiance to Gandhi. To some he is a saint and more and they constantly compare him with Christ. Others regard him as a wild man. And still others think that he is a saint in personal character but a wild man in his economic and political ideas. There were many in India who thought Mr. Gandhi should have been dealt with long before, but they were afraid that his influence had grown so great, and that the movement had penetrated so deep, that the Government would not dare put its hands on him. Others thought that it would be sacrilege and tyranny to interfere with him. But people who knew, if anyone could know, dismissed the idea of the probability of a violent revolution as a result. The Ali brothers, with whom Mr. Gandhi had been associated, men of very different character from him, had been arrested in the fall, and all through India anxiety as to the outcome was felt, but these men were arrested, tried and convicted, and India went quietly on its way.

There has been great growth in the Christian Church in India, both in numbers and in nationalistic temper. It was there, in the Church, that we spent most of our time watching the effects of the Gospel on the highest and lowest levels of human life; seeing there just what the Gospel can do. If I had never believed in the Resurrection before I should believe in it now. It is the greatest living power in the world. We saw this power which raised Christ from the dead operating today. There must be reality back of that; realities in history, in the moral facts of the world.

## Junior Department

### An Open Letter to Congregational Girls

Dear Girls:—

Did you ever own a missionary? Well, here's your chance. If you had been at Northfield, and one of the 178 girls at Camp Aloha this summer, you would have met Esther Moody and have seen her commissioned. Maybe you were and maybe you did, in which case I know you will join me in a long Aloha cheer for Esther as she sails forth on the steamer for China. If you weren't, then this letter is to tell you who she is and why she can belong to you.

Here's her picture, so you'd better look at that first. This is just as she was in Aloha Camp this summer, red sweater and all. Esther Moody belongs to the famous Moody family of Northfield, and was born and brought up there. She graduated two years



Esther Moody.

ago from Wellesley College and since then has been teaching in a high school in New Jersey. Just about the time she decided that life for her meant life in China, because for years she had been wanting to serve Christ in the place where he needed her most, the Young People's Secretary of the Board was scouting around to find just the right missionary to represent the girls of the Woman's Board territory. And so it happened that the Young People's Secretary and the Young People's Committee voted to adopt Esther Moody as the girls' missionary, and

178 girls in Camp Aloha accepted her in behalf of the girls of Congregational churches of the Atlantic States. At her Commissioning Service one of the Aloha girls, representing all the girls of our territory and representing you, pledged her the support of us all and she is sailing off to China this month secure in the faith that we are going to back her up to the limit.

Of course it's going to mean all pulling together and here's where you come in. Esther is going to do Social Service work in China as soon as she has learned the language and we are going to get one thousand dollars right away to keep her out there and one thousand dollars every year while she stays. We are counting on you so please pitch in with us so that there may be no anxious moments for anybody. It's a great opportunity. You wish you could go and I wish I could go and Esther is going for us,—our proxy over there. We'll be hearing from her soon and we'll feel better about it if we begin right away to work hard. Your Branch Secretary and I will be counting on you. Write to us if you want suggestions or if you have any to make, and get all the girls of your church busy standing behind Esther.

Cordially,

YOUR SECRETARY.

### Summary of Receipts, August 1-31, 1922

MRS. FRANK GAYLORD COOK, *Treasurer.*

Cong'l World Movement	\$932.21	Georgia Association	\$21.80
Gifts not credited to Branches	1,572.50	Florida Branch	2.00
Western Maine Branch	407.75		
New Hampshire Branch	373.87	Total,	\$8,162.36
Andover and Woburn Branch	150.02		
Barnstable Association	82.77	TOTAL FOR AUGUST	
Berkshire Branch	6.12	Donations	\$6,447.60
Essex North Branch	9.50	Cong'l World Movement	932.21
Essex South Branch	110.29	Buildings	306.50
Hampshire County Branch	236.00	Specials	476.05
Middlesex Branch	315.08	Legacies	1,000.00
Norfolk and Pilgrim Branch	165.28	Total,	\$9,162.36
North Middlesex Branch	132.18		
Springfield Branch	533.88	TOTAL FROM OCTOBER 18, 1921 TO	
Suffolk Branch	383.50	AUGUST 31, 1922	
Worcester County Branch	216.40	Donations	\$187,598.77
Eastern Connecticut Branch	263.16	Cong'l World Movement	18,631.47
Hartford Branch	2,368.55	Buildings	14,604.45
New Haven Branch	121.50	Specials	5,052.48
New York State Branch	712.91	Legacies	15,544.74
Pennsylvania Branch	45.00	Total,	\$241,431.91



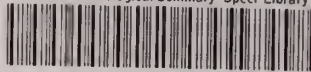
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